UNITARIAN WORD & WORK

APRIL
1916

orty Thousand Dollars in Four Week

The Monthly Bulletin of the American Unitarian Association, The Alliance of Unitarian Women, Young People's Religious Union, and The Unitarian Temperance Society

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THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

ALL OF THESE SOCIETIES have their headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass. The names of the principal officers of each society will be found on the first pages of the sections devoted to their respective organizations. The work and purpose of these societies may be stated in brief as follows:

THE AMERICAN UNITARIAN ASSOCIATION

THE ASSOCIATION was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity." In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE ALLIANCE OF UNITARIAN WOMEN

THE NATIONAL ALLIANCE was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE YOUNG PEOPLE'S RELIGIOUS UNION

THE UNION was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

THE TEMPERANCE SOCIETY is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

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UNITARIAN WORD & WORK

Monthly Bulletin of the American Unitarian Association, The Alliance of Unitarian Women, Young People's Religious Union, and Unitarian Temperance Society

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EDITORIAL

Resurrection

DURING this month of April the greatest possibility associated with our beliefs about human life will be brought to the attention of the Christian world, "If a man die, shall he live again?" This is the enigma of the ages. The possibility that the question, in the very nature of things, involves an affirmative answer is of such consequence that the world will assume that a negative answer is preposterous. The world as a whole, whatever individuals may think, will not tolerate a denial of immortality.

Within the bounds of the Christian church it will be affirmed that the resurrection of Jesus from the tomb is a proof of continued existence so well established that reasonable people should require no other. Indeed, many of the older Unitarians insisted that to doubt the bodily resurrection of Jesus was to surrender Christianity itself.

One needs only to read the Gospel narratives carefully, however, to see how insecure is the foundation upon which the dogma of the resurrection of Jesus is based. These accounts are involved in hopeless variations and contradictions. They differ

1. As to the number of women who visited the tomb on the first day of the week.
2. As to the number of persons in white raiment who appeared to the women.
3. As to the words spoken by the reported apparitions.
4. As to what the women did.
5. As to the persons to whom Jesus is said to have appeared after his death.

The accounts are known to contain accretions of later authorship than the original manuscripts, and even some of those "doubted" who were reported as present among the scenes depicted. Among the early Christians themselves there were almost hopeless differences of opinion as to the reality of what afterwards developed into the most significant doctrine of the Christian church.

THERE was a time when these considerations were of vast importance but among liberal thinkers of the modern world they have little weight. If Jesus as God rose bodily and ascended into heaven, that ascension of deity would argue nothing for human beings who are mortal. But, if by any means a *human* being was known to enter into another conscious existence after being put to death, then he was simply following a course common to all human beings.

Out of all the illusions and guesses and superstitions that have been associated with the founder of Christianity, there emerges one vital and indisputable fact, viz., that it was not, after all, the *death* of Jesus, nor anything that may have occurred to him after his death, that bears directly upon the welfare of the world today, but the *life* he lived when he moved among men.

Scarcely had he disappeared from mortal view when his very enemies

began to recognize his spiritual greatness and exclaim, "Surely this man was a son of God." Scarcely had the sun risen on the morrow than people who had been spiritually blind began to see that life was something different from the house of clay in which it had been confined.

The Teaching of Easter

EVERYBODY knows that Easter is, as a festival, universal in time and place. Whether it be the return of the sun at the vernal Equinox, or whether the emphatic thought be the rising from the tomb of a human spirit, the essential idea is the renewal of life, the persistence of the vital force. And when we ask what Easter can do for us, and ought to do for us, our answer must be the same that has been given to the world from the start. It is the same answer as given to the ancient worshipper on the steppes of Thibet, in the valley of the Nile, on the altars of Montezuma, to the Druids in the prehistoric groves of Britain, to the Skalds of Iceland, to the Saxons and to the Christians, namely: Life is triumphant, it does not perish, it persists, it renews itself, it conquers disease, it seeks and finds new expressions, and there is no tomb with a stone so large against its door that Life cannot push it away and find entrance into the light and glory of another sphere. That is the great, universal teaching of Easter.

If there are those who do not believe in this perpetual renewal of life we may suspect it is because they do not appreciate the nature and power of life. We do not sufficiently realize what an elemental and unconquerable force it is. Our ideas about life are not worthy of it. But when we can see it, or when we can understand it as it found expression in Jesus, then we begin to realize its value. It is because we fail to exhibit it with sufficient power and grandeur that we get to thinking that somehow it can be destroyed. But let it be expressed in sufficiently exalted terms, and then the cessation of it appears impossible. No wonder the early Christians obtained a new grip upon the thought of immortality! No wonder they came to believe in the renewal, or resurrection, of life after having seen a man who really lived and represented life at its best. Why, after having come in contact with such a soul as Jesus, it would have seemed like a blemish and a blot on the face of nature to have thought of it as less than immortal!

DECIDE to give the church service the right of way on every Sunday morning. If you like your church, your minister, and your fellow members, this will not be so very difficult. It should be a pleasure to be together in "the household of the faith" and feel human and friendly toward one another, united in the pursuit of the highest ends of living.

Even if you do not feel much pleasure in it, do it for the good fibre the church-going habit will put into your manhood and womanhood, the fine challenge it will offer to others, and the solidity it will contribute to the character of the children. Unitarians profess to believe in "salvation by character," but it is a pretty gelatinous character which never prompts a person to do that which would be less pleasurable than something else.

LET each individual nominate, second the nomination, and unanimously elect himself a member of the Hospitality Committee. There are some things that will come so if enough people say so. If the members of the Unitarian Church all insist on saying, "Our church is really the most hospitable church in town," it will become so in spite of anything. Get the right attitude toward the great outside world whose turbulent waves come beating against every community. What minister does not know that many a life has been saved from desperation and many a soul rescued from intolerable loneliness by the unaffected greeting which says "It is just as if we had always been friends."

To get the home atmosphere into a church is its guarantee of permanence.

RESOLVE to keep the money worry out of the parsonage. If the people only knew the kind of questions the minister has to answer, they would conclude that he has trouble enough without being subjected to pecuniary nightmare. Why not decide on a system of church finance and then live up to it? Why not all get together and dispose of the money question and have it out of the way, — so much for this, and so much for that, and so much for the other, — and then pledges from everybody to cover the budget, with payments to be made as regularly as a grocer's bill is paid, and so have done with it? It is difficult to get the real goodness out of a church until the money nuisance is abated. Having its own security assured in this respect, it can be a missionary and a Good Samaritan, which is its ultimate function.

And in dealing with the financial problem the contribution to the American Unitarian Association should not be overlooked or postponed. By deliberately going about it in a systematic way, seriously assuming a share in the denominational welfare and growth, larger results will be realized and less effort will be required. Let us roll up a fund for church extension which will do justice to the great privileges of our faith.

IF there seems to be the slightest need of it, cultivate faith in each other, in the local church, in the denomination at large, and in those who are set to do the administrative work. Open your Year Books, and read carefully the names of the men and women who compose the board of directors of the American Unitarian Association, and then try to imagine any attempt to deal in a small-minded or prejudiced way, or with any spirit of autocracy or indifference toward any church or individual. A fine *Esprit de corps* is stronger than any creed or any manner of church discipline. It is the only bond in the Unitarian body. It is the bond of the spirit, and when it is encouraged and increased from year to year, it prevails over all disintegrating influences and gradually eliminates every element of discord.

Let us keep the doors of our churches open, resolved to do justice all around, — to the church service, to the financial demands, to the claims of hospitality, to the interests of the denomination at large, and above all, to the enduring spiritual principles which make it a great privilege to be a Unitarian.

$40,000 **Forty Thousand Dollars in Four Weeks** $40,000

THAT is the stint of the people of the Unitarian Churches and the friends of the Unitarian cause if they want their work to go forward in strength and efficiency.

Before the end of the fiscal year on April 30th that sum must reach the Treasurer of the American Unitarian Association or the national work will be seriously crippled. The Officers and Directors elected by the Association last May have carried out their instructions and planned and pushed an aggressive campaign. The tracts and pamphlets which carry the liberal interpretations of Christianity all over the country have had an unprecedented distribution. Preaching Missions have been held in many churches and communities. The Unitarian message has had a hearing in centers of influence hitherto untouched. Old causes have been revived, new centers established.

BUT this work costs money. **Printers and Preachers must be paid. Churches cannot be built for nothing. Tracts have no wings of their own. They must pay postage. Ministers cannot travel on our errands on free passes. They must pay railroad fares.**

The Directors of the Association cannot coin money. They can only use as wisely and as effectively as they know how the contributions made by churches and individuals.

Forty thousand dollars in four weeks.

It can be done. But Ministers and Committees, Alliances and Sunday Schools, Individuals in Churches and out of Churches, in city and country, North, South, East, and West, must all help.

Send contributions before April 30th to

HENRY M. WILLIAMS, *Treasurer*,
25 Beacon Street, Boston, Mass.

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D. D., *President* — **Henry M. Williams,** *Treasurer*
Rev. Louis C. Cornish, *Secretary* — **F. Stanley Howe,** *Assistant Secretary*

Ministerial Personals

Rev. William H. Walbridge, died in Milford, N. H., January 27, 1916, and Rev. J. L. Marsh died in Washington, D. C., on March 16, 1916.

Rev. John Nicol Mark was installed as Minister of the Follen Church, East Lexington, on Sunday, March 12, and Rev. H. L. Buzzell at Bridgewater on March 26.

Rev. E. M. Cosgrove has resigned at West Somerville, Mass.

Rev. G. L. Thompson has accepted a call to Northfield, Mass.

Our Denominational Vitality, Is It Real or Imaginary?

At the Annual Meeting in May, 1915, the Unitarian churches as represented by their ministers, delegates and life members voted enthusiastically for a resolution calling upon the officers of the Association to make and carry out during the coming year, plans for a vigorous forward movement to increase "interest in the sane and beneficent religion which is committed to our care." This work your officers have done feeling confident from this vote that the people wished it sufficiently to back up their moral support with their gifts.

The churches in the year then closed had contributed for the work of the Association $45,179. There had been a gradual falling off in these contributions for a period of four years. The vote requiring the officers to plan and to carry forward new and aggressive work therefore committed the Association to an increasing expenditure in the face of a diminishing financial support.

The Officers and Directors of the Association have diligently and faithfully done their part. The campaign has been carefully planned and effectively carried out. The expenses of the new and increased work are in large measure still to be met. The real sincerity of purpose behind the vote of the Annual Meeting has still to be proved. Did serious minded people pledge themselves in open meeting to certain financial obligations only, when the test comes, to divest themselves of personal responsibility?

With only one month more of the fiscal year there are few signs of hope in this direction. Last year 365 churches gave $45,179 to the cause; to-day but 78 have contributed a total of $12,000. Of these, 22 repeat their former gifts, 31 show increases totalling $788, *but* 25 *show losses totalling* $1,982, the net loss from about one-fifth of the churches being $1,194, with the other four-fifths yet to be heard from. Could any minister or business man accept a position of trust if his salary were to be paid him in the twelfth month of his year of service and if the amount of the salary upon which he had to depend to meet his personal obligations were subject to the vicissitudes of a single annual collection, as is the case in all too many of our churches?

A study of the budget of the Association and the comparison of the gifts of the churches and the other income available to meet expenditures reveals the fact that in the past six years the gifts of the churches have at no time represented one half of the total income, the balance in every case having been provided by the income from endowments and the gifts of generous individuals. In this same period it can also be stated that the expenditure for the maintenance of denominational Headquarters, the Annual Meetings and the salaries of Executive Officers has represented about 25 per cent. of the total budget, which means then that of the income from endowments and the gifts of individuals, at least half has been applied to work in the missionary field.

It is thus true that every dollar contributed to the cause by the churches is applied to active missionary work and in addition is supplemented by 50 cents from other sources. What other religious body can render to its people in pure missionary activity $1.50 of service for every $1 which they contribute, or which can pledge itself to apply to the field every penny given to the cause, free from any encumbrance incident to institutional expense!

The challenge to the churches then is to raise in the last 30 days of the fiscal year $34,000 *if only the work of the past year is to be maintained*, and as much more as they wish to have spent in extending the work.

The answer which must be made to the multitude of new appeals now awaiting action will be the answer which you, the living members of Unitarian churches, make to this appeal.

Preaching Missions

Plans for Preaching Missions in various parts of the country have been carried out with gratifying success. A considerable number of the churches in and about Boston held missions during the week of March 5th to 12th, and the plan already outlined of general meetings in King's Chapel with the cooperation of other Boston churches from March 12th to 19th has been carried through. Rev. U. G. B. Pierce, D. D. of Washington, Rev. Paul Revere Frothingham, D. D. of Boston, Rev. Julian C. Jaynes of West Newton, and Dr. Francis G. Peabody of Harvard University were the preachers at these meetings. Many of the churches in and about Boston are utilizing the momentum of this movement for meetings at the present time, and the plans include special services up to Easter Sunday on April 23rd.

In some communities the Unitarian churches are cooperating with churches of other denominations; one example being that of Littleton, Mass., where the Congregationalists and Baptists are joining with the Unitarians in a week of liberal evangelism in the Unitarian church.

Rev. Palfrey Perkins of Brighton, has returned from the West, where his principal work was the holding of the preaching mission in the Unitarian church in Denver, of which Rev. David Utter, D. D. is the minister. Noon meetings were held down town, and there were also large congregations in the church every night throughout the week. Mr. Perkins also preached in Greeley and Fort Collins, Colo., and in Omaha, Neb.

Rev. Henry C. Parker of Woburn, Mass., returned the middle of March from six weeks service in the South. After preaching three Sundays in New Orleans, he preached at Shreveport, La., and Memphis, Tenn. The church in Memphis has been decidedly stimulated by Mr. Parker's work, and has taken steps toward the selection of a permanent minister. At Birmingham, Ala., the outcome of the successful work of Rev. Thomas P. Byrnes of Erie, Pa., and Rev. Ralph E. Conner of Gardner, Mass., was the organization of a new Unitarian church with every prospect of success.

On the completion of the work of Mr. Parker at Memphis, Rev. William L. Walsh of Billerica, Mass., has been sent there to continue the work, and he has been on the ground for the past two Sundays. He will go to Birmingham, Ala. for the first two Sundays of April, to strengthen the organization of the church which has come into existence there, before returning home.

Last Sunday night Rev. Frederick M. Eliot, associate minister of the First Church in Cambridge, left for a term of service in the Mississippi Valley covering the five Sundays of April. At Omaha, he will follow the work of Mr. Perkins and Rev. George R. Dodson, Ph. D. of St. Louis, for two Sundays, after having visited Des Moines and Griswold, Ia., on the way out. He will then go to St. Louis and preach on April 19th in the Church of the Messiah, of which his grandfather was at one time minister, and Rev. John W. Day, minister of the church, will go to Memphis for the Sunday. Mr. Eliot will then go

to Memphis for the remainder of the month of April.

Dr. Crothers has returned from the trip to the Pacific Coast, where he went primarily to give a course of University Extension lectures, but incidentally rendered valuable service to a number of our churches on the journey outward from New York to Los Angeles, on the Pacific Coast, and on the journey homeward by the Northern route through Montana and other Northern States.

Journeys

The President, since his return from the West early in March has been busy at headquarters, with appointments at Vassar College, and Poughkeepsie on the 19th; New York on the 20th and 21st; Bridgewater on the 26th, and an address to the Ministerial Union on the 27th. The Secretary is now on an extended journey along the Atlantic Coast. He has met important appointments in New York, Wilmington, Del., and Richmond, Va. He has preached in Yonkers, Norfolk, Va., the North Carolina Circuit, Charleston, S.C., Jacksonville, and Orlando, Fla., and will during the first week in April visit Atlanta, Ga., and Roanoke and Lynchburg, Va.

Field Secretary Brown has just returned from a two months service in Montana, Colorado and Oklahoma.

Interesting reports come of the journey of Mr. Charles A. Murdock, Field Secretary for the Pacific Coast, who accompanied Dr. Crothers on the first part of his trip and who has more recently been busy in the far Northwest. At Medford, Ore., he held a Unitarian service in an Episcopal church, with the music supplied by the choir of the Presbyterian church. They sang Unitarian hymns from the Episcopal Hymnal, and the sermon on the Unitarian affirmations by Rev. W. D. Simonds was listened to by a large congregation. There is a good prospect of the organization of a Unitarian church in Medford.

Mr. Murdock has also visited Eugene, and helped in the solution of problems there, and, (although a layman) occupied the pulpit morning and evening at Salem. He visited Portland, Ore., and Hood River, and then went on to Seattle for the dedication of the new church. Mr. Murdock serves a territory of vast distances and arduous journeys.

Representation at the Annual Meeting

At the Annual Meeting of the Association in 1915, an amendment to the by-laws was adopted covering the representation of churches at future Annual Meetings. By this amendment it becomes necessary that all delegates, to be legally seated, *must have been chosen at a regular or special meeting of their respective churches.* In order properly to carry out the spirit of this amendment the meeting will require that the credentials of all delegates certify to the fact that they were chosen at such a meeting.

These credentials will need to convey the fact of the meeting being called, the time and place and the action taken by which the individuals were appointed, all duly certified to by the proper parish officer. To avoid difficulty at the Meeting each church should proceed immediately to call a meeting for the purpose of choosing delegates and directly thereafter send to the Association the necessary information in order that their delegates, when they present themselves at Tremont Tempie, may be properly accredited. *Every church member who reads this should feel himself responsible for seeing that this is done, and at once.*

The officers of the Association are bound by the terms of this by-law and are given no discretion to waive this rule in any case. In accordance with their responsibility to the Churches this notice is being given in advance in order to save all possible misunderstanding and embarrassment to delegates desiring to represent their societies in May. Printed letters emphatically calling attention to this have been sent to all societies which, by making a gift before April 30th, will be entitled to representation, but this does not imply their right to be represented unless a gift for the current year has already been received.

Department of Religious Education

The new Easter Service is now ready for our church schools and may be ordered in any desired quantities. The price is 6 cents per copy, and delivery charges. For easy reference it has been named "New Series No. 2."

Arrangements are well advanced for the summer institutes in Religious Education. The first in order of time is that at Andover, N. H., which will occupy one week, from June 25 to July 1. The Meadville institute begins on the evening of July 5 and holds until Friday noon, July 21. At the Shoals, the Sunday-school session follows the two weeks of regular meetings, beginning on Monday, July 24, and closing Saturday, July 29.

Attractive programs have been arranged for these sessions. Dr. Dodson, of St. Louis, well known as a scholar in Psychology and Philosophy, will lecture during the entire session at each of these institutes. Mr. Lawrance, representing this Department, will also be one of the lecturers at all of them.

At Andover, in addition to six lectures by Dr. Dodson, and three by Mr. Lawrance, there will be three lectures on Methods, dealing with the materials and use of hand-work, and a description of the two and one-half hour session, by Miss Mary Lawrance, of Providence, whose ample training and experience fit her to speak on these themes. In the evenings, there will be regular church services, where it is expected that sermons will be delivered by Rev. Charles E. Park, Rev. Abraham M. Rihbany, and Dean W. W. Fenn.

At Meadville, Dr. Dodson will give a full course of fourteen lectures on Applied Psychology. Mrs. Grace E. Marshall, Ph.D., whose admirable work at Dayton, and in the Tuckerman School has made her favorably known to our people, will also give fourteen lectures and will conduct practice classes. It is hoped that Dr. Benzinger, of the Meadville faculty and an eminent authority on Palestine and the Old Testament, will give a course on these subjects. Prof. Anna Garlin Spencer, of Meadville Theological School, will give lectures on Social Science work for Sunday schools. Mr. Lawrance's course will deal with the organization and purpose of the church school as a whole. A Practice School, consisting of classes of children of the various grades, will be held, as last year, conducted by Miss Buck, who will also hold a class for teachers in the Life of Jesus, using the text-books prepared for the new course.

At the Isles of Shoals, Dr. Dodson and Mr. Lawrance will again speak. Prof. Leroy Waterman, who has recently been called from the Meadville Theological School to the University of Michigan, to found a Department of Semitics, will give a course of six lectures on the Old Testament. Other speakers, yet to be secured, will enrich the program.

Churches should make early plans to send representatives from their schools to some one of these institutes.

Mr. Lawrance has been lecturing to the students of Harvard Divinity School on Sunday-school aims and methods. His subjects were:—The Church School as an Institution; The Educational Work of the Church School; The Development of Christian Character through the Church School. He has preached, recently, at Gardner, Woburn, and Brighton, and spoken before Alliances at Lynn and West Newton. Miss Buck has had preaching engagements at Newton, Dedham, Gardner, and Concord, N. H., and addressed Alliances or groups of parents and Sunday-school teachers at East Bridgewater, Winchester, Concord, N. H., Bulfinch Place Church, Boston, and Baltimore, Md.

In spite of the fact that Unitarians are excluded from the National Federation of Churches, the Federation in Massachusetts admits us to fellowship, and the Secretary of this Department is a member of the Committee on Religious Education. That committee, together with guests, including Dr. Eliot and the Associate Secretary of this Department, at a luncheon recently held, discussed the subject of week-day religious instruction. It was then voted to recommend to the churches of this

state that they consider the possibility of week-day instruction in religion, and that in this connection they give especial consideration to the plan which is pursued at Gary, Indiana.

New England

Mr. Nobbs, the New England Field Secretary, has served since February 1st. During that time he has preached at Woburn, Gardner, West Springfield, New London, Needham, Lynn, Norfolk St. Dorchester. He has addressed the Worcester Ministers' Association; the North Middlesex ministers, and the Essex Conference at Salem. He has been the speaker at the Parish suppers at Attleboro, Gloucester, and Marlboro. He has addressed a Woman's Alliance, has spoken to companies of men in North Andover and Pittsfield. In addition, visits to parishes have been made and meetings held with committees. We quote from his first report:

"And what a variety of impressions one brings back from such visits! ! Here you find a church which with apparently good resources of money and ability among its men, is pessimistic, weary, without vision. Here is another in which almost every one is helping to sustain the cause, and though without more than very moderate ability is nevertheless full of promise. Here is another — as real a church family as one could hope to see — the minister a sort of big brother to the whole crowd. The people make use of the little building apparently every day in the week and nearly all night long. That last is said advisedly. I addressed them one night awhile ago and rather recklessly promised to answer questions at the close. And the questions came. At ten o'clock I told them that they need not feel obliged out of courtesy to me to stay any longer, though of course if there were any more questions I would stay. At eleven o'clock I remarked that either the speaker or the audience must know enough to go home; and as it seemed to be his place to decide he would dismiss the meeting. It dismissed, and then by twos and threes they came up to me and kept me at it until about twelve o'clock. I did then manage to go off to bed. Now a company of people who are as avid and serious as that are worth knowing; and the experience is one to be treasured. Next time, though, the meeting is going to start two or three hours earlier.

In but few places were congregations or audiences large. But many of them were of high quality, so high that one wonders why they have not attracted more to worship with them.

A few are poor in spirit, if not in purse. Some are believers in martyrdom for a good cause — and pass over the chance of martyr honors to the parson and his family. The honor ought to be fairly distributed — there is enough opportunity for all to have it, it is serving the cause of honest religion.

In at least two cases the churches could get and keep desirable ministers if they would only provide parsonages. Not mansion houses, but parsonages.

On the whole, there are cheering signs of promise. Perhaps if some parishes will emphasize whist parties and dances a bit less, and the things which feed the mind and inspire to trust and righteousness more, it might be wholesome. After all, this is a serious religious enterprise, and the religious part of it will bear more stress than it gets in some places."

Unitarian Tent Mission

There is a proposal which can become a fact when the needed $1,300. is in sight, viz., a summer tent preaching tour. Three men and three tents, plus thousands of our tracts, and whatever volunteer help can be secured, will be sent to some country-side. They will spend a week or ten days in a place holding daily and evening meetings of various sorts, and trying to create a deeper interest not only in a fundamental religion, but in all which makes for a healthful and friendly neighborhood life.

No more can be said just now. The attempt is waiting on the cash. The men, or at least the essential men, are

in sight, and probably can be had if the money is pledged.

Tents are rising in price — so the dealers say, and one can believe it, for about everything is rising except possibly piety — and ought to be bought now.

Do not send money now, but if any one wishes to pledge an amount contingent on all being provided; that pledge will be heartily welcomed.

Nominating Committee

In accordance with its duties the Nominating Committee of the American Unitarian Association reports the following as its list of nominations for officers and directors for the year 1915-16.

President

Samuel A. Eliot, Cambridge, Mass.

Vice Presidents

From Northern New England: Clarence E. Carr, Andover, N. H.
From Southern New England: William H. Taft, New Haven, Conn.
From Middle States: Frank H. Hiscock, Syracuse, N. Y.
From Southern States: George Soule, New Orleans, La.
From Central West: John Lawrence Mauran, St. Louis, Mo.
From Rocky Mountain States: Paris Gibson, Great Falls, Mont.
From Pacific Coast: Horace Davis, San Francisco, Cal.
From Dominion of Canada: Mrs. John W. Loud, Montreal, Can.

Secretary

Louis C. Cornish, Boston, Mass.

Assistant Secretary

F. Stanley Howe, Cambridge,Mass.

Treasurer

Henry M. Williams, Boston, Mass.

Directors

From New England:
George Hutchinson, Newton, Mass.
Charles O. Richardson, Weston, Mass.
John C. Robinson, Springfield, Mass.
George Wigglesworth, Milton, Mass.
From Middle and Southern States: Donald Scott, New York, N. Y.
From Western States and Pacific Coast: Earl M. Wilbur, San Francisco, Cal.

For the Committee,

SANFORD BATES, *Chairman*,
CHARLES A. WING, *Secretary*.

The Conference of Social Service Committees

Department of Social and Public Service

Last year the social service committees of Boston and vicinity met in an informal conference at the First Church in Cambridge. This year the First Church in Somerville joined with the Department in issuing invitations for the second conference, which was held on February 28th. Between forty and fifty people assembled, representing ten Unitarian parishes and the Social Service Council of Unitarian Women. The first hour was devoted to reports from the various committees. These proved so much more extensive and interesting than had been expected that they were continued during supper, which was provided by the Social Service Committee of the Church.

All the committees represented reported a satisfactory activity. Their churches seem to have found their "second wind." All are engaged in useful and efficient service. Perhaps none are doing as much as they would like, but all are doing something worth while. The theory of a committee is that it shall be the link between the community work which ought to be done, and the workers of the churches who may properly be drafted into service to do it. It is not to be expected that in the present stage of development everyone will be interested, but an increasing number are striving to fulfill their social obligations.

One committee reported a rather extensive movement for teaching English to foreigners who are not yet acquainted with the language. This was so successful that the work has been taken over by the town. Now the committee is carrying forward a series of meetings

in one of the public school halls designed to instruct foreigners in the ideals and institutions of American citizenship. Another committee has been the inspiration of a thriving Forum, which meets in the Parish House on Sunday evenings, although the committee in charge includes representatives of a number of other organizations. The social service interest of still another church has probably had much to do with the establishment of a district conference of the Associated Charities. Several committees are carrying on a varied work, thus bringing a larger number of the church membership into active service. In all the churches represented, the reports showed a healthy and a growing interest in work for the common good. The exchange of ideas and discussion of methods were very helpful, and the opinion was freely expressed that gatherings of this sort are exceedingly useful. Similar conferences might very well be held in other centers, and the Secretary of the Department will be glad to hear from any who would be interested in such meetings.

Statistics

A new issue of the Bulletin will have the title: "The Menace of the Mentally Defective", and will be by Alexander Johnson, so long General Secretary of the National Conference of Charities and Corrections, and for many years engaged in work with the feeble minded. The social problems connected with the mentally defective are of the most serious nature. No one knows just what is the total number of defectives, but at least three or four persons out of every thousand belong to this class. They may have the physical development of adults, but their mentality is that of children from three to twelve years of age. Tens of thousands of these unfortunates are at large in a world in which they are utterly unable to take care of themselves, and where they usually fall a prey to the unscrupulous and vicious. The investigations which have been made of prostitution, intemperance, crime, and social ills of every name, reveal that they are responsible for an appalling amount of the grand total. Their unrestrained presence in a community constitutes a serious menace to the general welfare, and entails enormous suffering and expense. Something must be done to meet the situation, or the stamina of the race will in time be undermined. Mr. Johnson's striking Bulletin should be widely circulated and carefully read, that an intelligent and determined public opinion respecting the treatment of defectives shall be developed.

The New Hymn and Tune Book.

Publication Department

Since the last issue of *Word and Work* the Societies in Saco, Maine, Ithaca, N. Y., North Easton, and Sherborn, Mass., and the Universalist Society of Cicero, New York, have adopted The New Hymn and Tune Book, making a total of 121 churches to date. The Department has prepared and is planning to distribute soon an unusually attractive circular describing the book and commending to Unitarians the practice of owning and using this book in the home. Copies of this circular will be mailed upon request to any Unitarians and others desiring to know more about the book and who would be interested in owning copies for home use.

Owing to the present market conditions it is very difficult to secure an adequate supply of binding materials. It will therefore be to the advantage of churches which may be planning to order books during the next few months to inform the Publication Department of that fact. In this way we may be able to anticipate your demands, thus saving probable delay and protecting you against any possible increase in price.

$40,000 Forty Thousand Dollars in Four Weeks $40,000

The Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Anna M. Bancroft, *President*
Hopedale, Mass.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Caroline S. Atherton, *Rec. Sec.*,
25 Beacon St., Boston, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
226 Windermere Ave., Wayne, Pa.

The Anniversary Week Mass Meeting

The Annual Alliance Platform Meeting is to be held this year in Tremont Temple at 2.30 in the afternoon on Monday, May twenty-second. More and more this meeting has come to fill a prominent place in the program of the week. For two or three years past, South Congregational Church, so generously given to us year after year, has been inadequate to hold the gathering of people. Long before the hour set for the meeting the church has been full to over crowding and many have come from a distance only to be turned from the door. For this reason we are this year migrating to Tremont Temple, where there will be room for us all. It is the plan to make this twenty-fifth anniversary a great mass meeting unequalled in numbers and enthusiasm. It will be an index to our growth during the twenty-five years since the work of The Alliance began. New England branches should be represented as never before. Let branch presidents begin now to arrange large delegations and to spread the knowledge of this meeting among all Unitarians. The speakers are to be

Reverend Merle St. Croix Wright, D. D., of New York City: "The Liberal Note in Modern Poetry."

Mrs. Mary B. Davis, Corresponding Secretary of The Alliance: "A Liberal Faith for All People."

Reverend Samuel R. Maxwell, of Boston: "The Prospects for OurChurch."

The Alliance Endowment

The Endowment Fund committee found it necessary, last spring, to formulate a definite plan to present to the branches, so asked every branch to be responsible, as far as possible, for an amount equal to $1.25 per member. Several branches have sent even more than this. Several other branches have told us they would send their full amount or a little more before May first. This is deeply appreciated by the committee.

The appeal this month is, first, to those branches that have sent a small donation from the treasury and have made no special effort for the work. Will you not, during this month, get into personal touch with every member of your branch and if need be with every member of your parish, that all may have the privilege of giving of their dimes and dollars, to make your donation as large as you would be glad to have it?

The appeal this month is, second, to those branches from whom no word has been received. Will you not send something? Even the smallest sum will show your approval and co-operation and we want every branch to be upon the list of donors, showing that the broader fellowship is being understood and appreciated.

The appeal this month is, third, to all branches that feel they cannot give their full quota this year. Will you not give what you can this year and pledge a definite amount for next year?

In the earnest hope that we feel our faith is so strong and grand and helpful that we are determined to have this effort a success, I appeal to the leadership and loyalty of the president of every branch.

Anna M. Bancroft,
President of The Alliance.

We record this month a gratifying increase in our Alliance Endowment Fund. The loyalty of our membership

was never more clearly shown than in the response to this call during this year of heavy demands upon our hearts and our pocket books. In the May issue of *Word and Work* will be given a list of branches which have contributed an amount that would equal or exceed one dollar and twenty-five cents for each member enrolled according to the Manual of 1915-1916. This will include all branches which have made gifts for this year and pledges for next year, which will complete their proportion of the fund of $25,000. Pledges should be in the hands of Miss Bancroft before April eighteenth. Any Alliance woman who has sent or wishes to send a contribution directly to Miss Bancroft may have her subscription credited to any branch she may desire. It is the earnest hope of the Endowment Committee that the entire Fund may be pledged before the Anniversary Week Meeting of May, 1916, even though many pledges may be redeemed during the following year.

Previously acknowledged	$7,004.89
From February 15 to March 18:	
Fall River, Mass., second contribution	15.00
Lebanon, N. H.	25.00
Arlington Street, Boston, second contribution	535.00
Chattanooga, Tenn.	5.00
Revere, Mass.	5.00
Cambridge (Mass.) Third Cong., second contribution	95.00
Nashua, N. H.	50.00
Newburyport, Mass.	12.25
Lexington, Mass., more later	3.00
Winchester, Mass., more later	106.17
Houston, Texas	5.00
North Easton, Mass.	108.75
Newton Center, Mass.	25.00
Providence, R. I., Westminster	10.00
Worcester, Mass., Second Parish	125.00
Walpole, N. H.	14.00
Milford, N. H.	10.00
Ellsworth, Maine	10.00
Holyoke, Mass.	7.75
Eureka, Cal.	1.00
Providence, R. I., First Cong. (more later)	100.70
Malden, Mass.	17.50
Charlestown, N. H.	5.00
King's Chapel, Boston, second contribution	114.50
Worcester, Mass., South Unitarian	37.50
Groton, Mass.	63.75
Mendon, Mass.	5.00
Fairhaven, Mass.	200.00
Chestnut Hill, Mass.	119.50
Hopedale, Mass., second contribution	44.75
Bedford, Mass.	111.25
Wilton, N. H.	15.50
Vineland, N. J.	5.00
Augusta, Me.	5.00
Passaic, N. J.	3.00
Dorchester, Mass., Norfolk Branch	5.00
Montreal, Can. (more later)	30.75
Montreal, Can. Junior Alliance	3.50
Schenectady, N. Y.	28.00
Bridgewater, Mass.	10.00
Rowe, Mass.	3.00
Windsor, Vt.	5.00
Peabody, Mass.	25.00
Roslindale, Mass.	25.00
Northampton, Mass.	2.00
Montague, Mass.	5.00
Plainfield, N. J.	25.00
Grafton, Mass., second contribution	2.50
Buffalo, N. Y. more later	51.00
Brookline, Mass., First Parish	409.00
Deerfield, Mass.	7.00
Kennebunk, Me.	50.00
Winthrop, Mass.	5.00
Cincinnati, Ohio, Unity Branch	4.00
Keene, N. H. more later	10.00
Boston, Second Church	240.00
Taunton, Mass.	201.25
Greenfield, Mass., Second Cong.	41.00
Shelbyville, Ill.	2.00

Kingston, Mass.	25.00
Bath, N. H.	2.00
Exeter, N. H.	20.00
Francestown, N. H.	6.15
Portland, Me. more later	5.00
Norton, Mass.	1.00
Fitzwilliam, N. H., Ladies' Charitable Society	100.00
Winnipeg, Manitoba	5.00
Medford, Mass., second contribution	140.00
Jamaica Plain, Mass.	1.25
Arlington, Mass.	60.00
Wellesley Hills, Mass., more later	25.00
Ayer, Mass.	2.00
Philadelphia League	20.00
Belfast, Me.	2.00
Framingham, Mass.	46.25
Concord, N. H.	100.00
Stockton, Cal.	3.00
Marietta, Ohio	9.50
New England Associate Alliance, second contribution	4.00
Gifts from Individuals not counted in branch totals	271.40
Total	$11,059.31

Executive Board

The regular meeting was held at Boston headquarters March 10, 1916, Miss Bancroft presiding, twenty-six present.

Two new Junior Alliances are welcomed, Westboro, Mass., and Richmond, Va.

Mr. Charles W. Stanton of Kentucky is in the Florida circuit for a few weeks, and Mr. McHale has spent a little time with Mr. Conner of Gardner, Mass., in his preaching mission. At Pensacola a successful series of meetings was held, both Universalists and Unitarians being interested. A letter was read from Mr. Robinson, telling of the purchase of land adjoining the property at Swansboro, N. C., and the removal of the church to the new lot, a much more desirable location. Mrs. Davis will represent the Board at the meetings of the Southern Conference in Richmond, April 25 to 27, and will visit branches in connection with the trip.

The Treasurer calls attention to the approach of May first, when it is our happy custom to have all the listed appeals answered.

The name of Mrs. Stephen A. Tucker has been placed *In Memoriam* by the Milton, Mass., branch, and those of Miss Helen E. Robinson and Mrs. Lydia A. Wright by the branch at Concord, N. H., where this Memorial Fund started.

The Endowment Fund Committee reported gifts from Junior Alliances, and a gift of $100 from the society at Fitzwilliam, N. H., never connected with The Alliance, but made up of loyal Unitarian women who are glad to invest this money where the income will be used for constructive missionary efforts in behalf of their faith. A contribution has been received from the son of a former branch president and devoted worker in memory of his mother.

The resignation of Mrs. Gates of Westboro as Massachusetts director was accepted with regret.

The Post Office Mission report told of an excellent meeting of the Middle States workers addressed by the chairman of the central committee.

Mrs. Davis for the committee reported that the money contributed for the Fifield Memorial, $1,436.77, is at interest and will be used when the right place for the proposed memorial is found.

The Board put on record its sense of the great loss the denomination has sustained in the death of Rev. Charles E. St. John and voted that a message of sympathy be conveyed to Mrs. St. John.

Branches will note the following facts about the May meetings. The Alliance will hold its platform meeting, open to the public, in Tremont Temple, Monday, May 22, 1916, at 2.30 P. M.

On Wednesday, May 24, two sessions will be held in the South Congregational Church. In the morning after the officers' reports and the transaction of business, the meeting will take the form of a missionary conference when many workers from far and near will speak of the Unitarian opportunity in their several sections of the country. In the

afternoon the presentation of Cheerful Letter and Post Office Mission activities will be followed by a general discussion and conference. This afternoon session of Wednesday takes the place of the meeting held last year on Thursday, and the change is made that delegates to the business session may be able to include the conference in the day's program. Will branches plan to contribute towards the expenses of their representatives? Delegates are to be chosen in accordance with the by-laws, Articles III, 1, and XI.

Massachusetts branches were well reported by their directors, showing in addition to the usual work a very active interest in the Endowment Fund.

The next meeting will be held April 14, 1916, when reports are due from the West and Middle West.

CAROLINE S. ATHERTON,
Recording Secretary.

A Class in English for Chinese Women

A meeting of the Ladies' International Club and the Educational Committee of the Institute was held Jan. 27, 1916, to consider starting a class in English for Chinese women. Dr. Wu Ting Fang, former Chinese Ambassador to the United States presided and spoke in Cantonese Mandarin. Dr. Gilbert Reid, Director of the Institute, spoke also in Mandarin and in English. Muss Shu, teacher in the Shen Chow School (an all-Chinese institution) made suggestions in the Shanghai dialect, which Mr. Munsey Lew, a recent graduate from Connecticut, translated into English. There were present a missionary from the Northern Methodist Episcopal Mission, one from the Women's Union Mission, the wife of a prominent German surgeon, the wife of our American Judge, who (the Judge) is a Unitarian, and her sister. The rest were Chinese. At this meeting I made the following address:

"We are familiar with the Great Commandment, 'Thou shalt love the Lord thy God with all thy heart', etc., and also with that which is second to it, "Thou shalt love thy neighbor as thyself." We know that the second is the natural outcome of the first. If we love our Heavenly Father we must love, we do love, our neighbor. It is because of my love for Our Father and because of that love in the hearts of those at home who sent me — the Women's Alliance — that I have come out, and they have sent me out, to our neighbors, the Chinese, to be of what help to them I can.

"It seemed to me after coming to the Institute that one of the happiest things I could do for my Chinese neighbors would be to establish a better, closer, more understanding relation between them and Europeans. One way of doing this would be to teach them the English language. It would be well, of course, if Europeans could speak Chinese, but there are good reasons for their not learning. This is not their home. They as individuals are in this country as birds of passage, and never know when they may have to flit elsewhere. On the other hand, the Chinese remain. It is their home, and though individual Europeans may go, the Chinese will probably always have Europeans with them. Most of these, no matter what country they come from, can speak the English language. My purpose in starting the class is three fold.

"First: To teach Chinese women enough English to carry on conversation at social functions, to understand general conversation, and to become sufficiently acquainted with Western customs and usages to feel at home with European foreigners anywhere.

"Second: To put them into touch with whatever current news seems worth while, barring always discussions about the present unfortunate political situation in China and the war in Europe.

"Third: To acquaint them with the details of the great social service movement which is doing so much good in solving social and economic problems in the West, and to get them sufficiently interested to be the leaders, or at least take part through influence, and pat-

ronage, in this work, for their people here in Shanghai."

It was decided to make the experiment, and a committee was chosen to draw up regulations. At the Committee meeting, March first was agreed upon as the opening day of the class. May it accomplish its purpose!

EDITH G. PECKER.

From the Post Office Mission Committee

This coming month of April is the season for sending out the series of questions, replies to which are necessary for a report of our season's work. These questions are familiar to all of the older committees and a little consideration should make them clear to new members. We appreciate the interest that has brought replies from so many committees in the past, but earnestly hope for a larger number this year. It will be of very great assistance, also, if replies can increase the accuracy of our report, by giving definite figures. These replies will be due May fifteenth.

We learn that the Department of Exchange Sermons is not clearly understood by all of our committees. The Exchange Sermons are not included in the general catalogue. Any Post Office Mission committee may become a member of the Exchange List and entitled to the use of all sermons on that List by placing at our national headquarters, 25 Beacon St., Boston, five hundred or more copies of a sermon given usually by the pastor of the church. This number of sermons seems large, but experience has shown that a smaller number is not practical for this department. Larger committees contribute to the Exchange at least one thousand copies of any single sermon. Publishing sermons depends on local conditions and is entirely at the discretion of churches and committees. Any Post Office Mission Committee not a member of the Exchange List may obtain the Exchange Sermons at the nominal price of one cent for each copy. Exchange between churches and committees can be arranged easily for smaller numbers of sermons but this individual exchange is outside the Post Office Mission Department. Both methods of exchange are very valuable as they make possible the more extended reading of many fine sermons which otherwise would not be available.

We hope this year among those who will come for the uplift and encouragement of Anniversary Week, that our distant, as well as our near-by, committees will have a representation.

HANNAH T. OSGOOD,
Chairman Post Office Mission Committee.

Peace and the Individual

We recognize that states and nations are built up out of individuals, and therefore that, in their making, individual character becomes a factor of supreme importance. Unless and until each individual character is strong and makes for righteousness, setting always a high standard of life and conduct, how can we hope that love, wisdom, truth, fair dealing — all those things which make a real brotherhood — will prevail in the council of the nations?

We look to our Churches to keep ever before us the principles of love and sincerity towards God and man, and to lead our feet into the way of Peace. But we know that Churches also are made up of individuals. According as each individual does or does not bring to the Church a contribution of faith, love, and enthusiasm, helpfulness, and sympathy, that Church will glow with the warmth of religious life, or be cold and numb for the lack of it.

FRANCES ODGERS,
President of the British League of Unitarian Women.

The Philadelphia League of Unitarian and Other Liberal Christian Women hears with profound sorrow of the death of Rev. Charles E. St. John and deeply mourns that the Unitarian cause in this city and country has lost one of its ablest and most loyal exponents, a man whose fearless leadership in denomina-

tional affairs was unquestioned and whose resolute voice was ever uplifted in the proclamation of that gospel so dear to his heart and to which he gave such unfaltering devotion. A preacher of convincing power and a personality of heroic spirit and rare tenacity of purpose, he was beloved and honored by all men and the precious legacy of his name and influence will enrich our own and future generations.

MABEL M. RORER.

News from the Branches

The University Alliance Branch of Seattle, Washington, gave a birthday party honoring Mrs. M. B. Caukin on her 87th birthday. Dr. and Mrs. Perkins opened their home for the occasion, the hostess and committee being dressed in the style of 1850 and serving old time refreshments of "apple tea" and gingersnaps. Many felicitous and congratulatory messages from those present and also from absent members and friends were read and presented to the honor guest. The other members had been provided with small bags, accompanied by the following lines:

A Penny for each year you've lived
Madame, we crave for our Alliance:
So tie them snugly in this bag,
And bid all curious ones defiance.

So that in addition to the pleasure of the afternoon, the Alliance added $17.51 to its treasury.

The women of the Brattleboro, Vt., branch have recently held a meeting in memory of their late beloved president, Mrs. Mary Chapin Warder. Mrs. Warder was a former director of The Alliance, and was the first and only president the branch has ever had. Mrs. Warder's entire life had been spent in Brattleboro and there were present several who recalled her young womanhood, of which they gave vivid impressions; friends of her later years told much of the various lines of work in which they had been intimately associated with her, while other contributions from old friends outside of Brattleboro were sent in, all bearing affectionate testimony to Mrs. Warder's unwearied activities in all good works for the church, the community and many individual needs.

The Code for Alliance women, published in the March issue of *Word and Work*, is being printed with an illuminated letter on stiff cards and is for sale at ten cents per copy at Alliance Headquarters, 25 Beacon Street, for the benefit of the Endowment Fund.

The April meeting of the Conference of Eastern Massachusetts branches will be held at Channing Hall, Boston, April 3rd at 10.30 A. M. Mrs. Edward L. Houghton, of Norwell, will preside and Mrs. Ida Vose Woodbury, Field Secretary of the American Missionary Association, will speak on "The Test of Democracy."

The fourth annual Interdenominational Home Mission Luncheon will be held at Ford Hall, Boston, on Friday, April 28, at one o'clock. Tickets at one dollar each may be obtained at Alliance Headquarters, 25 Beacon Street, Boston, or from Miss Grace M. Burt, 94 Charlesbank Road, Newton, Mass.

Gouverneur, New York, after five years of inactivity as an Alliance has been heard from in a most encouraging way. Mrs. Noble, former president, has agreed to get the four Unitarian families together and decide upon plans for raising money with which to put the church parlors in order that they can be used by the town in Social Service work. Rev. J. H. Applebee of Syracuse has offered to give them a Dickens entertainment and a party of Syracuse Alliance women have consented to accompany their director to Gouverneur to a rally meeting in the early spring.

Appeals

Appeals stand as follows:

Meadville Students	$20
Pacific School Students	10
Ellsworth, Me., parsonage	261
Long Beach, Cal., church furnishings	36
Seattle, Wash., University Church furnishings	427
Italian Mission	80
Missionary in China	95
Kingston, Jamaica, church building	218
War Relief	

Young People's Religious Union of the Unitarian Church

Headquarters: Room 11, 25 Beacon Street, Boston

Hon. SANFORD BATES, *President*

Miss GRACE R. TORR, *Secretary* Mr. O. ARTHUR MCMURDIE, *Treasurer*

Board of Directors' Monthly Meeting

The eighth regular monthly meeting of the Executive Board of the Young People's Religious Union for 1915-1916 was held in Room 11, 25 Beacon St., Boston, Mass., on Wednesday afternoon, March 8, 1916, at 2.30 o'clock.

In the absence of the President, Vice President Schumacher presided and there were present: Miss Cline, Mr. McMurdie, Miss Simmons, Miss Ward and the secretary.

The usual routine business was transacted.

The secretary reported that the Chairman of the Extension Committee, Miss Richards, had been busy writing letters and carrying out plans for the proposed re-districting.

Miss Simmons, the Chairman of the Union-at-Large, reported 85 copies of the February *"Word and Work"* sent this month.

Miss Cline, who had charge of the Cake and Candy Table at the Shoals Sale in February, reported that about 140 pounds of candy were contributed and that $70.80 were netted.

The secretary also reported that all of the thirteen presidents of the Y. P. R. U. have been invited to be present at the twentieth Annual Meeting next May, three having been invited to speak at the evening meeting. Seven replies have so far been received.

The secretary read letters from three absent members.

The Y. P. R. U. has been invited to take one day at the Shoals Summer Meetings; so, on motion of Miss Cline, it was accordingly

VOTED: that we take Friday, July 21, for Young People's Day at the Isles of Shoals Summer Meetings.

VOTED: that the president and secretary take charge of the program for Young People's Day.

As there was no further business, it was

VOTED: to adjourn.

GRACE R. TORR,
Secretary.

Educational Temperance

There has recently come to the office a little pamphlet, entitled "Six Lessons on Educational Temperance", one of the publications of the National Temperance Union, being part of a plan for a city-wide study of temperance by means of a federation of all the young peoples' societies in and around Boston for this purpose.

This federation includes the Christian Endeavor, Epworth League, Unitarian Young People's Religious Union, Universalist Young People's Christian Union and other young peoples' societies not affiliated with any of the above. These societies, officially or unofficially, have expressed deep interest and a willingness to co-operate. Mr. Chester R. Allen, the President of the Boston Federation, is on the Executive Committee, representing our Unitarian young people in this larger federation.

We have often urged the subject of temperance upon our young people; and here is an opportunity for entering upon a systematic study of the above topic.

Pamphlets will be distributed free to members of societies included in the general federation, each lesson to be studied in advance. At the close of six weeks, there will be a series of rallies. The pastor of each church will be urged to preach a temperance sermon and in conclusion there will take place a grand Union Rally of all the young people who have participated in the campaign.

The object of this is threefold:

1. To increase the membership.

2. To interest thousands of young people, in temperance.

3. To help the church in a position of leadership on this vital issue at this opportune time.

Annual Dues

The Finance Committee would beg the unions, not having done so, to attend to the matter of their annual dues.

The fiscal year ends April 30, so there remain but four weeks in which to forward the contributions. If the treasury is low, have a concert, a dance or a food sale to swell the funds; some form of special entertainment is usually suggested for this purpose.

We realize that this year has been as hard as any for our unions, as well as for our central office, to meet expenses. To be sure, we had the fair; and, while we all worked hard, the results in figures fell short of some other years by four or five hundred dollars, crippling our work just that amount necessarily. Our obligations must be met; and if each union would send what it could, the burden would be lightened considerably.

Some societies have not responded to the letter sent out by the Finance Committee and it is hoped that all may do so; in a short time, however, this committee will feel it incumbent to dispatch follow-up letters to all who have not replied to the first communication. Kindly see that this matter of your annual dues is taken up at the *very next* meeting. Make all checks and money orders payable to the Young People's Religious Union.

The Shoals Fund, the Unitarian Pension Service Fund and the $30,000 Fund are all good and legitimate ends for which our young people should work: and we congratulate our Unitarian young people on being able to do so much for these excellent causes; but, first and foremost, we must encourage our young people to realize that loyalty to our own young people's central organization should be paramount, in order to enable us to do our best and most effective work.

Boston Federation

On Saturday, March 25, in the parish house of the Third Religious Society of Dorchester, Mass., an indoor picnic was held by the Boston Federation, the Lawrance Union being hosts on this occasion.

A competent committee was in charge. There were games and other entertainment at four o'clock, followed by a basket lunch at half past six, with dancing later.

Nominating Committee

The Nominating Committee as usual is requesting names for the nominations to be presented next May.

The officers to be elected are a president, six vice-presidents, a secretary, a treasurer, and fifteen directors, representing various sections of the country.

Communications may be addressed to the Chairman, Mr. Carl B. Wetherell, 20 Alden Road, Watertown, Mass., or to any other member of the committee, which comprises the following: Rev. Charles J. Staples of Burlington, Vt.; Rev. Dudley H. Ferrell of Brockton, Mass.; Miss Belle I. Smith of Los Angeles, Cal.; and Miss Eva Rose of Montclair, N. J.

The Annual Meeting

The Committee on the Annual Meeting has completed its arrangements for the meeting of Thursday evening, May 25, of Anniversary Week. As it is the 20th anniversary, all the past presidents of the Young People's Religious Union have been invited to be present and take some part in the evening service, while three of these gentlemen have consented to give brief addresses — Rev. Thomas Van Ness, our first president, Rev. John Haynes Holmes and Rev. Dudley Hays Ferrell. Music will be furnished by members from the Boston Federation.

The following is the list of the past presidents:

Rev. Thomas Van Ness.
Mr. Roland W. Boyden.
Mr. Walter P. Eaton.

Rev. Roger S. Forbes.
Mr. Percy A. Atherton.
Rev. John H. Holmes.
Mr. Earl C. Davis.
Mr. Carleton Ames Wheeler.
Rev. Edgar S. Wiers.
Rev. Harold G. Arnold.
Rev. Henry H. Saunderson.
Rev. Dudley H. Ferrell.
Hon. Sanford Bates.

Field Notes

Los Angeles, California. "I am happy to report that our Young People's Society, although small in number, is very much alive. We have religious meetings every other Sunday evening, with some member of the society as leader. The meeting is opened by the singing of a hymn and responsive reading; then there are selections pertaining to the subject of the evening. The subjects we have had were Christmas, New Year's Customs, The Twenty Second Psalm, Proverbs, etc. Before the holidays we had meetings every other Tuesday, when we had a study of the short story. At Christmas time we gave an entertainment and used the money we made towards filling baskets for worthy families, and sent a donation to a nursery that is our pet charity. We have had three entertainments since the summer vacation — a Hallowe'en Party, given after an Alliance dinner, an evening with the operas, when the story of the operas was briefly told and each illustrated by selections on the victrola and a living picture. In February we had a Dickens Party with one hundred twenty characters represented; the story of the books, as far as the characters represented, was told and the characters were introduced in groups. Each story was told by a different person in her own way, thus giving variety. There were no waits, as one group moved off the stage the next went to its place behind the scenes. There were many beautiful costumes, and the characters were taken by young and old. This was pronounced by the audience the most successful entertainment we have ever held. Our next one is to be a musical given by the talent in our own church and Sunday School. We are soon to have a week-end House Party at the beach cottage of one of our church members for the girls, and will invite those of the congregation who wish to go, taking lunch and going there for a picnic after the Sunday service. Autos and trolley cars easily get us there at the beach, twenty-two miles away. Then there will be wild flower hikes in our near-by mountain canyons. We will have one or two moonlight frolics in some of our city parks. Our pet charity is the nursery connected with the Maternity Cottage which was started by our Woman's Alliance several years ago. The Alliance expects us to furnish the entertainment after its dinners. Our church works in perfect harmony, as the officers of the church, the Woman's Alliance and the Young People's Society always consult each other and arrange the meetings so there will be no conflict, each feeling free to call on the other for help when it is needed."

Washington, D. C. "While we are the same body of people which formerly constituted the Young People's Religious Union of All Souls' Unitarian Church in this city, some few years ago we changed our name to Liberal Religious Union, so as to include people of all ages."

Sanford, Maine. "We are getting along very well with our Y. P. R. U. or 'Channing Fraternity'. Our only trouble is in having no adequate place to hold socials where we can raise money for speakers, dues to the central Y. P. R. U., etc. It is the young people, who greatly feel the need of a church building or parish house."

Christ Church, Dorchester, Massachusetts. The George F. Pratt Society heard an address recently by Ex-Senator Burbank on "Political Efficiency." "Miss Belle Witt, recently returned from the Royal Conservatory of Music, Leipzig, Germany, is giving her services Sunday evenings in the choral practice for the George F. Pratt Society."

Unitarian Temperance Society

Rev. Edgar S. Wiers, *President*, Montclair, N. J.

Mrs. Frank L. Young, *Vice-President*.

Rev. Chester A. Drummond, *Secretary*, Somerville, Mass.

Charles H. Stearns, *Treasurer*, Brookline, Mass.

In the Wettest Dry State—Georgia

I came to Atlanta, the largest city of the wettest dry state, to see for myself how Prohibition worked. I wanted to be clear as to whether in large cities, it reduced wreckage. I found a loose version of prohibition; importation allowed for home and club use and beer up to 3.99 per cent. allowed in the saloons: all the law did was to make liquor harder to get in home and club, (more traceable) and to keep whiskey from the rank and file that congregate in the saloon; even so, I did not find one social worker, physician, charity official close to the problems of health and poverty that did not think that the law had not helped. It had reduced the magnitude of their problem, they said, and certainly, the records bore out their feelings, thus:

Total average yearly arrests in relation to population for the six years before prohibition had been one in every 7.5; for the six years following prohibition, one in every 11.7.

Arrests for drunkenness were off 50 per cent; thus, 1902-1907 — one in every 32; after Prohibition — 1908-1913, one in every 67.

Judge Brayles of the Police Court told me that the law had also educated the State; it had proved to the people that a man can get good and drunk on two per cent. beer; and that there is no way of enforcing a near or light beer law because you can not have a chemist with every barrel to see that the beer is light. So now the State is ready for a real dry law, one that includes beer as well as whiskey; that closes the saloons, forbids liquor in the clubs and allows for home use only a limited monthly importation. This law will go into effect May 1, 1916.

As to illicit distilling, Judge Brayles said that while illicit distilling might increase under prohibition, the question was not one of prohibition primarily but of good roads. Corn is the easy crop of the remote regions. The roads are too bad to get it to the railways. The easy thing, then, is to turn it into whiskey and peddle it out. This is an old southern custom; it existed long before prohibition but now only the more lawless do it, and it will pass with good roads, carrying civilization up to the mountains and bringing corn down.

As to prohibition increasing the use of drugs, Dr. Summerall of the Grady Hospital told me that while prohibition might in certain specific instances increase drug-taking, whiskey had not yet been inaccessible enough to affect drug taking one way or the other.

I was told that prohibition had been enforced in about three fourths of the State, and that the good effects had so impressed the people, that certain cities that have never made any attempt to enforce the law, notably Savannah, now says, that when the new law goes into effect it will be enforced.

In short, I found the thoughtful people strong for prohibition, not because it cured, but because it helped; reduced the wreckage from drink.

It is amazing that a movement can be so strong in one part of a country and so scouted in another.

The need of prohibition in the south is more accompanying education.

E. Tilton.

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